such a Deity ever have any quiet enjoyment of himself, being perpetually filled with tumult and

hurliburly : *pu m^iuvowi Trpayjuargiat /cat *fypov^wtg* /cm of *yal* /cat *ycdpirtig* /xa/captori/rt, aXX' 'aa&vei? icat $op<£> /cat 7rpO£<?er?rfa raJv TrX^OFtov *ravra ylv£raC* Distraction

of business and solicitous cares, displeasures and favours, do not at all agree with happiness, but they proceed from imbecility, indigency, and fear:

- — [b]To *paicapiov Kal.a<j)0apTOv* ovrg crvro *IT pay para* £)(£i? ov-re, *aXXip* Trape^gt, wcrre ovre opyatc ovre X[a]P[t(rt] crvve^erat, ev

aVflcva^ yap Trav rd Toiouirov' Tlmt which is happy and incorruptible, would neither have itself any business to do, nor create any to others ; it would neither have displeasure nor favour towards any other persons, to engage it in action ; all this proceeding from indigency.— -That is, favour and be-nevolence, as we|l as anger and displeasure, a,rise onljr from imbecility. That which is perfectly Ijappy, and wanteth nothing, oXov 6V *Trtpl* r»Jv <rwo-

yjiy rrjg i$iag £vSaijuo>Wac, being wholly **possessed**

ar^d taken up in the enjoyment of its own happiness— would be regardless of the concernments of any others ; and mind nothing besides itself, either to do it good or harm. Wherefore, this *curiosus et plenus negotii dews,*[0] this busy, restless, and pragmatical Deity, that must needs intermeddle arid have to do with every thing in the whole world, is a contradictious notion, since it cannot but be the most unhappy of all things.

3Utx. In the n^fe place, the Atheists dispute further by prop^up^ng several -

[a]Epicur? in Epjst. ad Herodotum apud Diog, Laert. lib. x. 77. p. 634.

[b] Vide Diog. Laert, lib. x. segm* 13d. 661.

« VeJleius apud Cicer. de Natur, Deor. lib. i, cap. **xx.**